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The Golden Rule Against the Rule of Gold

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Socialism Simplified

Twenty-five Good and Sufficient Reasons for Working for Socialism, by Harvey P. Moyer, Author Moyer's Songs of Socialism

[EDITORIAL NOTE: The author of the following article is a scholarly Christian gentleman, a poet, a musician, a business man thoroughly respected by all who know him and beloved by many. Space does not permit him to present an extensive array of arguments and scientific facts to support the Twenty-five Good Reasons he presents below; but the fact that such a man so urgently advocates Socialism is in itself a Sufficient Reason why every thoughtful man should study Scientific Socialism to discover the basis of such splendid earnestness in behalf of Socialism on the part of men like him—who are now numbered by hundreds in every rank of life. If there is scientific and practical foundations for such hopes as are here expressed, every sane person will want to know what they are. See our list of books.]

1. **Socialism,** being simply the scientifically organized union of all labor and intelligence to promote the general welfare, a real government of the people, by the people, and for the people, economically and politically, will necessarily convert the present uncertain, immoral, and poverty-producing social system into a sane, scientific, and universally beneficial social system.

2. **Socialism will insure,** in the shortest possible time, universal prosperity, comfort, and happiness—precisely what each and every person is now longing and striving for—but which few, under the present unjust social system, can attain, or maintain if attained.

3. **Socialism will guarantee** to every man, provided he does his share, a permanent government position with an assured generous salary (or equivalent income value) of not less than the present annual per capita wealth production ($2,450 last census) and as much more as the majority of the [illegible]

4. **Socialism will destroy** all the diseased and death-breeding slum "homes," all the carpetless, foodless, comfortless, cheerless, beautiless, loveless (money-made) "homes," and in their place will establish real homes for each and every family, enabling every one to enjoy a good, comfortable, well-equipped modern house, in a decent and healthful locality, with the comfortable personal satisfaction for each one that everybody else will be enjoying a similar blessing.

5. **Socialism will make it possible** for our own children to be as well fed, as well clothed, as well environed and educated as any and all other children.

6. **Socialism will provide** for each and every one a substantial life pension, the equivalent of an absolutely safe paid-up life insurance policy, protecting himself and family in old age or in case of sickness or accident, and guaranteeing protection and comfort for wife, children and dependent ones after his death.

7. **Socialism,** being simply a universal partnership, national and international co-operation, the Co-operative Commonwealth, making us all equal partners in the world's great industries (business) and equal sharers, if we care, in the greatly increased prosperity, will make us all equally and abundantly wealthy within the short space of five years from the time the majority of the people decide to vote for Socialism—five years being sufficient time for the majority, acting through the Socialist Party, to change every public officer, local, state and national, and to secure the control of every legislative body, so that the Socialist majority may pass all necessary legislation to socialize or nationalize the nation's industries, proclaim universal freedom from wage slavery, and peaceably inaugurate the Co-operative Commonwealth. The revolutions, strikes and labor difficulties generally, the starvation, suffering and woe during the time lost beyond the necessary five years will be the sad and awful penalty we must pay for our neglect of duty through ignorance, prejudice or criminal conservatism.

8. **Socialism furnishes** the only possible and satisfactory solution of the great trust problem, not by the puerile plan of attempting to destroy scientifically and economically organized industries, but by merging all the private trusts into one great public or people's trust, owned and operated by all the people in the interest of all the people—the Co-operative Commonwealth. Indeed, this is but the logical, universal extension of our present limited public co-operative business, our public educational system, our postal system, national and international, our naval manufacturing system, our government controlled, national and municipal, railroad, street car, telegraph, telephone, water and light systems, etc., etc., without their present corruption, frauds and grafts, which would be impossible under Socialism. The universal tendency towards organization and consolidation to-day prove the evolutionary and permanent character of the trusts, and this rapidly growing system of collective production, though now in the interest of the few, is but the necessary and easy step to the collective ownership of all production in the interest of all the people—Socialism.

9. **Socialism,** by the simple, common sense plan of systematically organizing all the people, and scientifically developing, under government direction, all the world's great resources for the equal benefit of all, producing for use and not for profit, will inaugurate a scientific, co-operative, helpful business system, the only absolutely safe and universally beneficial system, where business failures will be impossible, and where want, anxiety and worry will be unknown. Socialism will, therefore, necessarily, put an end to the present competitive business system, the promoter of deception, fraud, corruption, oppression, strife, war, poverty and the fear of poverty, the fertile breeders of misery, sickness, vice, crime, murder and suicide—a social system proven puerile and incompetent as a business proposition by the "failure" of 95 per cent of its "business" men; proven unjust, unsocial and unchristian as a social system, because of the possibility of the few appropriating, without equivalent compensation (robbing), the product of others' labor, to hoard or to waste in wanton luxuries and riotous living, leaving to the many, the real producers of all wealth, and to the unemployed, through willing workers, but a scant living, poverty and starvation; a "system" uncertain, unscientific, disastrous, where no man is absolutely sure of his job, nor of his business venture, nor, indeed, of the safety even of an accumulated fortune—making of us all a vast aggregation of beggars, either for bread, for work, or for business patronage.*

10. **Socialism** [illegible] insure generous universal prosperity, (a) by destroying all parasitical forms of business, the grafts, schemes, "corners," private monopolies and franchises, necessarily wiping out absolutely all lines of "business" organized for the purpose, not of producing wealth, but of appropriating the wealth others have produced, thereby ending forever the unjust accumulation of wealth without labor, whether through dividends, interest, rents, or any other form of profits whatsoever—all equally unjust and "tainted," because each and all are the excess of an even exchange or "square deal"; and (b) by utilizing all available labor in only productive enterprises, under the most efficient, economical, co-operative public organization and management, developing the world's unlimited possibilities of wealth to the greatest possible extent with the least possible energy extended, inevitably resulting in the best possible business system, the greatest possible wealth production, and the greatest possible universal prosperity.

11. **Socialism will** not only end forever the present deceptive, unjust, and absurd wage system, whereby the few easily "divide up" among themselves the wealth produced by the many, but it will insure absolute and universal justice by restoring to its original and rightful owners—all the people—the land (the earth and all its resources), the ultimate source of all wealth, to be systematically and scientifically developed in the interest of all the people, on the only possible universally just basis—that the collectively produced wealth shall belong to the collective producers, all the people, whether their labor be manual, mental, supervising, transporting or distributing—*all equally necessary, hence equally valuable.* The generously increased equal (material) compensation of the masses, the large majority and the correspondingly reduced compensation of the few, the present multi-millionaires, will only indicate the measure of the injustice and wrongs perpetrated upon the suffering public for ages past, calling for reparation rather than compensation in behalf of those who simply demand justice and the possession of their own—unjustly lost through force or fraud.

12. **Socialism will put an end** to the most distressing of all the many bad features of the present social system—the constantly increasing difficulty to secure employment, to say nothing of the insecurity and lack of permanency of all employment, nor of its generally insufficient remuneration. This very desirable change will be brought about, not by unscientifically doling out charity pittances, nor by foolishly providing some temporary, wasteful and unnecessary work nor by demoralizingly guaranteeing a living to any man, but by providing every man and woman an opportunity, and an equal one, to make an honest, moral and decent living, their natural right as involuntary members of the human family, enabling them all not only to enjoy all the comforts and privileges of a universally prosperous Brotherhood themselves, but to benefit all mankind by their added labor power utilized either in increasing the general wealth or in reducing the general labor hours, either tending to increase the general prosperity, the comfort and the happiness of all the people.*

13. **Socialism will give** to all the greatest possible incentive for honorable labor, invention, and discovery. For, as equal partners, we will all be equal sharers in the great economic advantages of the reduced labor time required or of the increased wealth, comforts and happiness resulting from all labor, invention and discovery, all systematically and scientifically conducted and utilized, each one gladly doing his best to reduce the labor hours to a minimum and to increase the general wealth to a maximum, knowing that, prosperity being universal and for the common good, he could not be deprived of his equal share, or of so much of it as he desired, so long as he in return gave his best service; nor, on the contrary, could he then escape the rigid enforcement of the effectual scriptural-Socialist law—"He who does not choose to work, neither shall he eat."

14. **Socialism will inaugurate** the only perfect and permanent labor union, guaranteeing suitable employment to every one at the maximum wages (the equal share of all the wealth produced or its equivalent value), and with the minimum hours of labor (not to exceed eight hours per day, and [illegible] nor moral) equality by the elimination of all profits—dividends, interest, rent, taxes, grafts and every possibility of "making money" without labor, whether by accident, luck, or at the expense of others, making all mankind co-laborers and equal sharers, provided each does his best, in the world's greatly increasing wealth, labor's product—no idle poor, no idle rich—solving the difficult capital and labor problem to the mutual advantage and satisfaction of all, ending forever all strikes, lockouts, boycotts, lost jobs, closed factories, evictions and all other labor troubles with their concomitant sufferings and anguish on the part of the innocent and helpless wives and children.

15. **Socialism will reclaim** sad and ruined womanhood from the slums and dives, will rescue the millions of stunted and defrauded child-laborers from the demoralizing factories, mills, mines and the streets, and will properly solve the great home question, the real question of woman's rights and sustenance, not by cruelly crowding her into open and uncertain competition with her stronger brother, only to reduce his opportunities and wages, and, indirectly, to heap the more burdens upon herself; but, by making her economically and really free, placing her on precisely the same footing, an equal partner, with her brothers, so that she will no longer be forced to sell her body and soul to any master, but be free to select her own vocation, marry or not marry, as only pure love may dictate (the true solution of the present growing divorce problem), having ample time and means of her own to develop and beautify her person, her intellect and her soul, and to surround her children with that care, comfort, culture, refinement, beauty and the ennobling influences of home, and of educational and social life her motherly instincts crave and which the highest civilization and the general welfare demand.

16. **Socialism,** by making the world's great food providers, the much abused farmer, the fruit and truck growers, equal partners in the great Co-operative Commonwealth, increasing their holdings ten thousand fold, freeing them from all burdensome mortgages and other financial burdens, will

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*The appalling moral turpitude and utter rottenness of our present business system, with which we are regaled ad nauseam in our daily press and in the leading magazines, or as exhibited in the common glaring, lying advertisements, or in the universal [illegible] and chicanery in everyday business transactions, in the commerce of impositions innumerable, adulterations, frauds, immoralities, etc., in the increasing robberies, deliberate and premeditated, high and low, legal and illegal, the embezzlements, corruption, bribery, stock-jobbing, insurance swindles, and "frenzied finance" generally, in every station of life, and in every hamlet, town, city and country, ought to convince all honest, moral and Christian people that it is high time to utterly wipe out this present iniquitous social system, root and branch, and, with all possible speed, usher in a moral social system based on love and brotherhood, Socialism, the practical application of the Golden Rule.

*It is an infamous libel on suffering humanity to insinuate that people who to-day wearily tramp the street, day and night, in search of honorable employment, or who, for a mere pittance, submit to the most disagreeable, exacting and exhausting labor in order to provide even the poorest living and the most despised shelter for themselves and their own loved ones (the greater part of the product of their labor now going to provide good homes, good clothes, good meals, and good times for their employers and for their employers' wives, children and friends)—it is a base slander to insinuate that such people would not willingly work a few (banking) hours a day, under the most favorable surroundings and with absolutely just and equal (material) rewards and advantages for themselves and for their own wives and children under Socialism. Besides, all who can will have to work under Socialism—or starve ("He that will not work, neither shall he eat"). And no one will prefer to starve when there is a fair opportunity to labor, with a just compensation assured, and prosperity possible for all.

make the agriculturist's occupation the most delightful one of all. For he will then work in harmony with the scientifically directed government agricultural department, using the best modern methods, the highest developed machinery, on the largest, most economic, most scientific scale, living in comfortable modern homes in the associated farmers' villages, enjoying all the modern city conveniences, free from all personal losses, working only during the best part of life, with the same number of working hours (on the average) and with the same advantages in wealth, comforts, and educational facilities for himself, his wife and his children as any and all others in any other occupation or profession, relieved once and for all of the trials, burdens and poverty, caused by his lack of natural ability or of his proper facilities to compete, by his lack of help at the most critical harvesting periods, by the uncertainties of crops through sectional floods, frosts, drouths, storms, cyclones, etc., etc., or by the losses, appropriations and the innumerable impositions through the railroad robbers, the stock gamblers, the greedy monopolists (who, by reducing the price of what he has to sell and raising the price of what he has to buy, rob him both coming and going), through the implement trusts, the money sharks, the manufacturers' agents, the commission men, the innumerable hosts of parasites—all systematically and unmercifully bleeding and impoverishing him for their own luxurious comfort and pleasure.

17. **Socialism will justly and satisfactorily solve the perplexing race problem, not by the** impossible plan of race assimilation through intermarriage, repugnant alike to black and white, nor by the forcible deportation from home and native land to the wilds of Africa, brutal and impracticable, but by the voluntary segregation of the colored people in some appropriate section of their own loved sunny Southland, reserved for the exclusive use of all those colored people who would care to avail themselves of these superior advantages, their just and natural right, practicable and easily arranged for under Socialism, greatly preferred when fully understood by most of the colored people because of their strong and characteristic racial and social instincts; because of their desire to evade the serious disadvantages of the irreconcilable race prejudice, inherent in race difference; because of their desire to end the long night of enforced meniality, immorality, poverty and wretchedness, the inevitable consequences of the commingling of people differing racially and economically; and because of their natural ambition to demonstrate the great possibilities of the colored race as a nation under equal opportunities with the white, the yellow, the brown, or any other race.

18. **Socialism will usher in the glad day when the masses, the great majority, the common people,** will rise above the present dead level, in the everlasting, soul-destroying struggle for bread and butter, to that higher plane of social brotherhood, where labor will be a pleasure, and where success, position and honor will be due, not to inheritance, luck, chance, accident, or fraud, but to merit alone, the true and sufficient rewards for superior individual skill, intelligence and character, and their highest incentives.

19. **Socialism will enable the reformer and the philanthrophist to solve the liquor problem** on its real merits, scientific and moral, speedily and effectually wiping out all the growing national evils, including bribery, grafting, political corruption, gambling, prostitution, vice, fraud, oppression, etc., by removing the possibility of profits, interest, dividends and rents, the chief foundation and bulwark to-day of all these nefarious lines of business.

20. **Socialism will enable us greatly to increase our annual wealth product, even under** greatly reduced laboring time: (1) By systematically utilizing all available labor (the young being pensioned for education, the sick for care, the aged for rest), including the vast army of the present unemployed, and the far greater army of those people now engaged in unnecessary, useless and even detrimental occupations, professions and industries, and also all those now unjustly living upon the labor of others; (2) by the greater efficiency of labor through the use of the most scientific and economical machinery and methods; (3) through the elimination of all waste in unnecessary, duplicated and competitive labor; and (4) the whole increased to its maximum efficiency by the personal interest of each laborer as an equal partner—with all these advantages of labor power and efficiency, so that there will not only be a generously sufficient amount of the necessities, comforts and ordinary luxuries of life for each and every one, but, as well, an abundance of leisure time and means for recreation, travel, study and the full individual development of the higher, the mental, the moral and spiritual life, building up perfect manhood, promoting true Christian fellowship, establishing the real Brotherhood of Man, the long foretold reign of universal peace, plenty and righteousness.

21. **Socialism is the only peaceable, practicable, and possible plan and movement for universal** peace, prosperity and happiness, recognizing that in every nation every man from the least to the greatest is a brother, "made of one blood," and that not only as a brother has he a natural family right to his share of the world's possible wealth, comfort and happiness, but that his condition of poverty or prosperity affects for good or evil the conditions of every other man in the world, however remote. Hence Socialism is the most philanthropic, moral, sane and sure business proposition for any and every man of any and every country.

22. **Socialism will put an end to all class strife and class troubles, not by the laboring classes,** the great and powerful majority, supinely continuing to allow themselves to be exploited (robbed) by the few, in the vain and foolish hope that their exploiting employers, the capitalists, will furnish them the necessary relief, absurdly committing financial suicide by killing the goose that lays the golden egg, but by the oppressed laborers themselves and all those in sympathy with them rising in their own sufficient power and rightful authority, and, peaceably uniting in the Socialist Party, assuming control of the Government through the easy path of political action and legislation, nationalizing all business enterprises and industries, thereby speedily ushering in the Co-operative Commonwealth—Socialism, ending once and for all, all class distinctions and class legislation.*

23. **Socalism, by removing, for all time, the necessary bread and butter question far beyond** want and worry, and providing ample time and means for self-culture, refinement and artistic development, will put an end to the present worried, overworked, monotonous, body-and-soul-destroying life struggle, and will, as well, end the present filthy, insanitary, and inartistic surroundings and conditions in life, not by "leveling down" the few, but by elevating the many, raising life universally up to the plane of the ideal, the true, the useful, the beautiful, and the good, both in personal character and in material environment; the characteristic difference between the competitive (present) system and the collective system (Socialism) being but faintly seen in the scurry, the worry, the crowding, the driving, the fraud, the grafting, the corruption, the embezzlements, the immoralities of the present diabolical private business methods and the resulting filth, slums, poverty of wealth and beauty, the insanitary and the unsightly, as contrasted with the prosperity, the calm assurance, the repose, the dignity, the strength and the beauty exhibited in even the present limited public business and public works, in their utility, their efficiency, their substantial and capacious buildings, the beautiful parks and pleasure grounds—all for the pleasure, comfort and the happiness of the common people—all the people—the weak, embryonic foretaste, yet the hopeful promise of Socialism perfected and universally extended, veritable Eden restored.

24. **Socialism will enable the earnest Christian to soon see the answer to his daily prayer,** "Thy Kingdom come, Thy will be done ON EARTH AS IN HEAVEN," not by the contradictory and centuries-tried-and-proved-impossible plan of building a Kingdom of Love on a foundation of pure greed and selfishness—the present competitive business system—but by first transforming this unchristian (un) social system into a Christian Social system—pure Socialism—whose fundamental principles are union, co-operation, brotherhood, justice, peace, love; giving Christianity, as in the beginning, the only possible chance of perfect development, complete and universal, the coming of the real Kingdom of God, an "ideal world, the great burden of Christ's teaching, a civilization whose life is righteousness, whose law is love."—*Rev. Josiah Strong, The Next Great Awakening.*

25. **Socialism is inevitable. It is in the direct line of evolutionary progress, the universal** modern spirit and movement towards organization and consolidation, economic, social, fraternal, religious; the logical development and culmination of the growing sentiment of the solidarity of the human race, the rapidly awakening social consciousness and of the arousing class conscious recognition by labor, the producers of all wealth, both of their right to be the owners and possessors of the product of their own labor, as well as the necessity of saving themselves from the slavery of their exploiters, through the universal Brotherhood movement of Socialism, obtaining the necessary political power and effectual control simply and easily through the only positive and possible way, The National and International Socialist Party.

And, since it is impossible to prevent the final consummation of this great historic and natural movement, so pregnant with universal blessings, call the divine movement Evolution simply, or God through Evolution, however much we may delay it through blind opposition, culpable ignorance, or criminal indifference and neglect of duty, and, since we may hasten its joyous coming by intelligent direction and enthusiastic co-operation, it would certainly seem the part of wisdom and of simple moral and Christian duty for each and every one earnestly to work and vote for Socialism.

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*The Socialist "class-conscious" idea (simply a conscious recognition of the present oppressive class conditions and the consequent necessary workers' class movement for social salvation) is no more "selfish" or "anti-Christian," than the Christian principles, "Love your neighbor AS YOURSELF," and "Do unto others as you would that they should do UNTO YOU." These two great precepts are equally fundamental in Christianity and in Socialism, as seen in the common Socialist slogan, "Each for all and all for each." These great principles equally recognize and beautifully harmonize the first great natural law of SELF-PRESERVATION, and the great moral and religious law of DUTY TO ONE ANOTHER. Indeed, Socialism is the only possible social system wherein these two supposedly antagonistic laws can be harmonized and fully developed, proving that religion when properly applied is scientific, and that Socialism when properly understood is religious. For when each finds his greatest and highest good in the good of all, as in Socialism, then will follow the highest possible development of humanity, the BROTHERHOOD OF MAN, the FEDERATION OF THE WORLD, THE KINGDOM OF LOVE, the true and logical development of the FATHERHOOD OF GOD.

While it is true that SELF-INTEREST, the natural desire of every one to secure wealth, comfort and happiness, relief from all want and care for himself and his loved ones, will make every intelligent man a Socialist as soon as he comes to fully understand Socialism, yet, as the Socialist seeks, at the same time, this same good for all mankind, the Socialist's self-interest rises as high as Heaven above the competitive "selfishness" of to-day and becomes the applied religion of the Golden Rule.

Jesus and the Poor

By Rev. Wm. A. Ward, General Secretary of the Christian Socialist Fellowship

When the problem of poverty is under consideration people generally blame the poor for their condition. In the selfish struggle for riches nearly every man who wins at the game by ability, cunning or criminal methods feels like a superior being and, in his pride, regardless of the fact that one man cannot win in the game of competitive business unless another man loses, looks upon all who fail to make money with disdain and contempt not even tempered with pity. He does not feel for those who go down in the struggle as much pity as the Roman gladiator felt for his opponent whose fate he left to the decision of the bloodthirsty throng of spectators in the arena, or Jeffries feels for the pugilist whom he hurts badly in a prize fight. There is neither love nor pity in modern business, and, where the worker or the business man is beaten and robbed, the politician and the financier usually pass by on the other side. The financier must slay all his finer feelings before he can become a millionaire.

Jesus felt differently. He was a friend of the poor and never condemned or blamed a man because of his poverty. Said He, *"Come unto Me, ALL YE THAT LABOR AND ARE HEAVY BURDENED AND I WILL GIVE YOU REST."*

What did He mean by this? Plainly, it was a call to the working class. They were then, as they are now, ruled, oppressed and exploited by the successful. The "labor" He spoke of was their unnecessarily hard daily toil; the "burdens" their heavy load of care and weariness, and the "rest" promised must have been rest of body and mind relieved from these burdens in this world, not a *post-mortem* rest.

At another time He said, "Seek ye first the kingdom of God and His righteousness and all these things shall be added to you." By "these things" He referred to the material necessities of life of which He had just been speaking and, unquestionably, He meant that, if men would do right in all their dealings with other men in the practical affairs of life, no man would have to worry over these things. The God who provided the sparrow's daily food and clothed the lily in its matchless beauty has provided enough of the material things to supply every human being on earth. The want of these things is due to some error or crime on the part of man, not to a failure of God to provide enough. Jesus did not charge the wrong to those who suffer from it.

Jesus looked at the social system and the business transactions of men and understood the social problem better than the lords and savants of the Civic Federation and many misguided labor leaders of our day. He knew that poverty is not the result of scarcity of the things needed, or of over-production, or of the indolence of the poor. He saw that it is not an individual's problem. There is enough coal, wheat, meat and clothing, but the poor cannot buy them. With prices and wages as they are, it is obvious that over-production cannot cause want of the things produced; but inability to buy these things can and does cause *under-consumption*, which is called "over-production." The poor are not indolent as a class, for those who work hardest are the poorest.

The Cause of Poverty

The cause of poverty is in the working of the present system of production and distribution, which is not designed or used to supply all with the good things of life, but to make money. Enough wealth is created to go around, but it does not go around because it is held up by the greedy, and this aggrandizement by the few at the expense of the many is made possible by our capitalistic economic system. This is revealed by the fact that when there is the greatest quantity of the things produced by labor a panic is sure to come and starvation reigns among the producers, and when the people are in the greatest need prices are highest.

This system is selfish, heartless, inhuman. "Man's inhumanity to man makes countless thousands mourn." In this savage system the business man must be governed by the instincts of the beast of prey in order to succeed.

Why are there tenements? For two reasons. Because these hell-holes are profitable to some one who owns them and rents them for the love of money, not for the love of his fellow men; and because of the inexorable necessity of poorly paid workers whose employment is so uncertain and irregular and whose wages are so small that, being civilized and unable to live in caves and tepes, if they are to have a shelter at all, they must rent the cheapest that can be found—and these are the cheapest. Our system forces a certain class of workers created by the system itself, into these hideous tenements.

Why are there paupers in every city when the papers and politicians are boasting of the "return of prosperity?" Simply because low wages, unemployment, sickness and accident compel men to beg or starve. *The misfortunes of the poor are capitalized for the benefit of the rich.* Why are there so many tramps, the number increasing as methods of production improve and greater wealth is created? Because this is the next step that follows, the next to the last step. The last step is crime or suicide. Some take it, some do not. How many of the unemployed have lived this winter, only God knows, and in the spring, when the robins come again and the rich man begins to think of the summer resort, they will hit the road again. I do not blame them. Many have been forced from our congested industrial centers into the care-free life of the road who will take to crime or to booze for the first time. *These are the discarded scraps of the factory which makes millionaires.* MANY of these scraps must be made and cast away to make ONE multi-millionaire. Our present economic system is as sure to produce these various products as the apple tree to produce apples, or smallpox to cause an eruption on the body.

Do Not Hate the Rich

The rich man is a product. Do not hate him. He is very much like other men, very much like you, no better and no worse than the poor man who would be rich if he could. Do not blame him, except for his hard-heartedness. I do not censure him for getting rich. It is all part of the game. But I do blame him when, with all his wealth, he is unsympathetic to those who have none; and I blame him again when, knowing the cause of poverty, he resists with might, cunning and lies the changes which, without doing him any injustice, would remove the cause. Do not envy the rich. I know it seems hard not to sometimes when, sleek and fat, he drives his auto-car, as ruthlessly as he drives his workers, while you jump the track for your life, noticing the while his cold and haughty glance which rests upon you with the same indifferent scorn that he feels for the mules in his mine; or when you know that he is feasting in his luxurious private car, figuring the saving from a cut in wages, while you ride the bumpers in search of a job. But envy is useless and it is foolish as long as we give men a right to own our tools, our jobs, our opportunities, and to profit off of our toil.

Do not blame the poor man. He cannot help it and he is as good a man as the rich man. I do not blame the tramp. He is not so bad. *There are as many good men among the tramps as there are among the same number of rich men.* The world condones or praises the faults and sins of the one while it has no patience with or forgiveness for those of the other. A tramp may steal a pie, or a ride, or crack a safe, but the rich man steals a railroad, or a public service, and robs a nation. The tramp may be no better, but there are some things he has not done, some sins for which he will never have to answer here or hereafter. This is sure: no child slaves work in mills to make him rich; women are not done to death in sweat-shop hells, and no man works and starves to buy palaces and yachts for him.

The Fight Is Wrong

Remember this: certain conditions will produce certain results as sure as two and two are four. Given the present economic system, and millionaire idlers, poverty-stricken workers, hoboes, criminals and outcasts are a foregone conclusion. It is the system for which we are all responsible which is at fault. If a man takes two boys from the street and offers a dollar to the one who whips the other, there will be a fight; one will lose and the other will gain. All this we know before it happens. It is simply a business matter with the boys. Should some pious saint reprove the boy who is whipped because he gets whipped, or because he failed to get the dollar in this business venture; or shall he blame the other for succeeding in the undertaking and winning the dollar when both engaged in the fight deliberately actuated by the same motives? He should not blame either for any of these reasons. It is wrong to make money that way. *The fight was wrong*, but this the boys did not understand. Under the circumstances I would not blame any one, unless it be the man who started the business, and I would teach the boys that it is wrong to make money by fighting for it, so that the stronger must succeed and the weaker fail. I would teach them to love and help each other, working together for the good of both, the stronger helping the weaker instead of whipping him. This, homely illustrated though it may be, is the lesson that Jesus taught a hating, fighting, blood-letting world. Modern business is a fight. The weak lose; the strong win; the unscrupulous have the advantage. It is the fighting system in business which is wrong and all who support it are responsible. We need a peaceful system designed for the benefit of all, in which men can love each other and be governed by this law in all their dealings.

Wealth Enough for All

There is wealth enough for all. The modern industrial system creates the greatest wealth the world has ever known, enough to provide every human being on earth with the necessities and luxuries of life. The wealth of this country is $116,000,000,000. That is enough to provide for all of the 90,000,000 inhabitants. There is work enough for all, if we had a system which distributed it among all the workers. But the present system uses only a part of the workers, indifferent to what becomes of the rest, and gives over to the capitalist class the entire surplus above the cost of keeping the workers alive.

A Class-License System

It is a class system. It creates a class of producers who work for wages and a class of capitalists who own their implements and employ them. The interests of these two classes are in inevitable conflict and from this arises all the troubles between capital and labor. Trying to settle satisfactorily and permanently the problems and disputes of the world of capital and labor while they are pitted against each other by this system without changing the system is like throwing to two drowning men a plank that will only save one and telling them that their interests are one and they should come ashore together. The more the workers receive the less is left for capital and the more the capitalists retain for themselves the less they can pay labor. This is not a natural arrangement, nor necessary in the production and distribution of wealth for use. The division of wealth into profits and wages is an arbitrary and unjust division. It should be divided among all the workers according to each one's share in its production. Why should only the "fittest" (in the sense of the most selfish, greedy, crafty and unscrupulous) only survive, when all might survive?

It is a system of license. We say that we do not believe in privilege, but we practice it. Private ownership of public utilities and the means which the workers must use in the production of the things they need is not a right in the nature of things, but a privilege granted by the workers. The workers should own their own tools, which are no longer hand tools, but machines, land and buildings, and work for themselves, enjoying the full product of their toil. Then they would not be at the mercy of masters who now own these things upon which the workers are absolutely dependent and thus have the power to rule, oppress and rob—in a word, to exploit the producers, which they do to a finish.

To give to one man the freedom to gain wealth without limit when the gaining of millions must, of necessity, deprive others is not right. It is license. The capitalist and the corporation enjoy more than liberty. They enjoy license. When one man's personal liberty in the acquiring of wealth or the possession and use of property interferes with another man's liberty, it becomes license. When one man's money-making deprives another man of what justly belongs to him, it is robbery. As long as we work under this system some MUST grow rich, some MUST be poor, some MUST be idle, some MUST beg, or do worse things. The shrewd, selfish and unscrupulous MUST succeed and better men MUST fail. Will any man say that such a system is a Christian system?

Christ's Way

Let us compare it to Christ. Jesus loved little children, took them in His arms, blessed them and said, "Of such is the kingdom of heaven." This system sends our children to the factory and the mill, damns them and casts them into early graves. Jesus looked upon the sinner and said, "Go, and sin no more." Modern society first forces a woman to the point of extreme need or mad despair where she falls into sin, then casts her out and makes it impossible for her to ever return to the so-called respectable class. It may excuse and pardon the rich criminal, but it punishes severely the poor one. Jesus looked at the business transactions of the world and condemned them. Zacheus was a successful money-maker. The world to-day would honor him as it does his kind. Jesus condemned his business and converted him. Zacheus said, "The half of my goods I give to the poor and, if I have defrauded any man, I will restore fourfold." Any one who knows the position and business of his class in that day knows that he had some restoring to do. Jesus said to the most aristocratic class in His nation, "Woe unto you, hypocrites, for ye devour widows' houses, you bind heavy burdens upon others that you would not touch with your little fingers, you make clean the outside of the cup and platter (respectability, church membership and conventional, made-to-suit religion), but within ye are full of extortion and excess." I have heard preachers and others say that it is right to make millions. Jesus said to the rich young ruler, "Go, sell all that you have and give to the poor, and (then) come and follow me!" By business methods it had been taken from the poor and this was the only way to right the wrong. Again, "How hardly shall a rich man enter the kingdom of Heaven. It is easier for a camel to go through the needle's eye."

The attitude of Jesus toward riches was not that of the modern church. But to the poor He said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." The workers were poor then as they are now. In the parable of the rich man and Lazarus, He placed the beggar at the rich man's gate, and then sent Dives to hell and Lazarus to heaven. This was an arraignment of the social system and placed the weight of responsibility for poverty upon those who grew rich by processes which reduced others to poverty.

Jesus taught the law of love. The Golden Rule is the rule of love. There is no love in modern business. A man does not love the little children whom he enslaves, nor the women who work in his sweat-shops, nor the competitor whom he drives to the wall, nor the employe he underpays, nor the buyers whom he fleeces. Jesus said, "Give; it is more blessed to give than to receive." Our business and industrial system is based upon the principle of get, keep on getting, grab everything, leave nothing for anybody else.

Jesus taught the beautiful principle of service. The greatest servant was the greatest man. Things are not done for service now, but for profit. The service is a secondary consideration, or it is not considered at all.

The General Need of Jesus

The world needed Christ, and He came. A man of love in a loveless world. Its ideas, principles and practices were wrong. He taught the right and they crucified Him. The world rejected Him and His teachings. It never has accepted Him and the strange thing is that those who claim to be His followers are as unwilling as others to change the world to conform with His teachings. Christ is needed to-day. Christianity should have transformed the world, but it has not because it has never been accepted. Christianity has not failed. It has never been tried. Jesus was right. Never mind creeds, mourners' benches and ecclesiasticisms; we can dispense with them. We have had too many of them. What we want is Christianity, right doing, His spirit ruling in the hearts of men and His principles practiced in all their dealings.

The rich man needs Jesus. To obey Him he would have to change his motives and methods and give up his riches, but he would be a better man.

The workers need Him. If they would put His principles into practice, for they have the power to make the changes this would demand, it would right their wrongs and end their poverty. And now, in their poverty, He can help them to bear up and keep right.

It is an individual need; every man needs Him for his own sake. The tramp needs Him. Can a tramp be a Christian? Yes, why not? It is not necessarily a sin to be a tramp to-day. If a rich man can go to heaven, surely a poor tramp's chance is good. After all, the difference between them is not great. Take the rich man from his mansion, remove his fine clothes and the polish that ease and plenty have given him; and take the tramp from the lodging house and remove his rags and the roughness that a hard life has given him; and you have two men not unlike. Look into their hearts and you may see the same things. I do not imply that all tramps will go to heaven; but I mean that under present conditions good men are forced on the road and they may die on the road, still good, and meet Lazarus in Abraham's bosom. God is love, and where love is God is. You may have to tramp when you cannot find work, but you can love and be kind and honest, and God will accept you if others will not.

Society needs Christ, needs Him in every department. This is the message of Christian Socialism. If really accepted, Christ will transform individuals who will not leave the world as it is while they go on their way to heaven.

The Christian Revolution

For society to accept Christ truly will require a reconstruction so radical and complete that it will amount to a revolution. After that will come the Co-operative Commonwealth in which one man will be on an equality with every other, the workers will be free, owning their own industries and enjoying the products of their toil. There will be no child slavery, sweat-shops, tenements and slums; for under a great co-operative system, things will be done for service instead of profit and each will work for all and all for each.

Bread Upon the Waters

BY REV. ELIOT WHITE, NEW YORK CITY.

Newly-made Socialists, especially if Christians, are often so thrilled with enthusiasm by the great light that Socialism brings, and the sure hope it inspires for the actual, literal fulfillment of Christ's Kingdom here in this turbulent, battling world we live in, that they look for uninterrupted and always perceptible progress toward that splendid goal. Then comes periods of apparent reaction, with corresponding depression of spirits for the hopeful ones. "Why is such vivid, undeniable truth so slow in coming to its own?" "What can be the matter with the faith or its disciples, that 'all things continue as they were from the beginning'?" Such questions as these almost inevitably rise to the lips of those who expected much and are dissatisfied.

I believe an answer to such speculations, that needs plain stating, is this: the "Cause" makes slow progress because the rank and file of its adherents neglect so many of their opportunities. Who is there of us who will not confess to this? Our truth is glorious, but it cannot possibly become the common property we want it to, or the universal hope we know it is destined to be, without many more devoted, courageous and persistent disseminators than it now has.

It is to help enlist in what might be called the "colporteur service" of our noble faith, those who now think that because they cannot write or preach eloquently for it, therefore there is little possible for them to accomplish, that I am sending these suggestions to the CHRISTIAN SOCIALIST.

A recent investigation by the national Socialist party brought to light the significant fact that about 85 per cent of the present members of the party were gained through the printed word. Think what this means in encouragement to those who feel they can neither lecture nor write efficiently! It is shown that they nevertheless have the best of all chances to make converts, if they will only persistently get leaflets, papers, booklets or some other form of the printed word into non-Socialists' hands.

This brings out what I mean by our neglect of opportunities. We have no right to complain about the slow progress of our cause if we let this apparently careless but really eagerly hungry world through which we move, and in which if anywhere is our victory to be won, go unevangelized simply because we are timorous and slothful and all too prone to let that mythical "somebody else" do our work for us.

Truly it is "bread upon the waters," I know, to pay one's pennies for literature, and then give it to those you never saw before and perhaps will never see again. But as the Preacher said so long ago, "thou shalt find it after many days." Yes, even if you in person do not find it, yet the threatening, tossing waves of the "great waters" of humanity whereon you cast your message, miraculous though it seems can lose no syllable of the truth, and somewhere, some day, to your children, to your spiritual brethren of a later, purer time than this, the bread will come back, unhurt by the waves, unspoiled by delay, and far sweeter and more nourishing than the giver could have dreamed. Is not that worth making the utmost sacrifices now to attain?

Let me be very specific in explaining what I mean by the "colporteur" work. In China, India and other non-Christian lands missionaries and their helpers are distributing Bibles and tracts, and colporteurs are those especially engaged in this spreading of the printed word, enduring trials, pain and danger of all sorts in fulfilling their duty. But the "heathen" in foreign lands are no more ignorant of the Bible than multitudes in our own country of the radiant truth of Socialism. Here they are, all about us, touching elbows with us in cars and elevators, shops and restaurants, passing us on the street, or perhaps even living in the very house where we have a room or an apartment. We need to take no long journeys to reach our unevangelized. Ah, let us not then miss seeing our rich privilege and opportunity from its very nearness and obviousness! And let us show at least as much willingness to endure rebuffs, contemptuous smiles and fatigue as the foreign colporteurs to meet their perils and discouragements.

For my own part I find the rebuffs and other unpleasant features are mostly in my imagination. Once in a while someone refuses a paper or leaflet, but usually with an explanation, "I have no time to read," or the like—but this is rare; usually I hear a "Thanks!" and sometimes with such a hearty ring in it that it sends me on my way with a kindling sense of that "common brotherhood" that is destined to overcome all hates and fears, and weld the world's folk into the one great family of the future. A few days ago, on East 14th street, near the carbarn, here in New York, a car conductor declined a booklet on industrial democracy I offered him, and on my pressing him for a reason he declared the car company is so set against letting a union in that it does not allow its employes to talk about or show the least interest in organizing; he even added that employes must not talk in the barn about the present strike situation in Philadelphia!

Let me give a few details of a specimen afternoon of distributing literature in New York. I was doing other errands on this particular afternoon, and did not go out especially for the colporteur work —the latter was "by-the-way," and yet it became so interesting that I nearly forgot my other matters. I started with five copies of the "Catholic Special" edition of the CHRISTIAN SOCIALIST. I believe this one of the most effective and convincing pieces of literature ever issued by the Socialist movement, and I would say at this point that the distributor ought to give out reading matter which he himself knows and has found good in; then he feels more zest in handling it to others, and if opportunity offers to say a few words in addition as he gives it, he can speak intelligently about its contents.

My first paper I gave to a guard on the "elevated." The second to a United States army recruiting officer in Madison Square, who was pacing to and fro in the bleak February afternoon beside an alluring picture of gay young soldier boys having "the time of their lives" in a sunny and romantic Philippine Island valley. I thought I might be sternly bidden to "pack off" with such a "dangerous" message as my paper bore, but no, the recruiter showed cordial interest, and was glad to chat about Socialism as he tucked the "Catholic Special" away in an inside pocket of his big overcoat for future reference. My path next led across Broadway, and not wishing to omit offering the economic "way of salvation" even to one who beforehand might seem ineligible, I presented my third paper to a crossing policeman, a member of the giant "traffic squad." I was relieved, I confess, when he showed instant interest, and asked an intelligent question about my subject. Conversation was somewhat difficult against Broadway's "deep-sea tone," but my new friend watchfully steered me out of the way of surface cars passing at our elbows in mid-street, and I acquired a fresh sense of surprise in finding soil waiting for the seed where I all too certainly expected to find inhospitable rock.

So it is usually; the chief drawback to our work is our own lack of faith and venturousness. If we have the truth, why not offer it confidently, yes proudly? Is not our "modest shrinking," anyway, mostly just plain "skeer"? Should we not appreciate more also, our advantage in living in a land where almost everyone can read? We might be in a nation of illiterates, whereas now the heaviest work of plowing is done for us, and the furrows are usually open and moist to receive the grain.

My fourth CHRISTIAN SOCIALIST went to the chauffeur of a limousine automobile that, gorgeous with shining varnish and gleaming brass, was waiting near one of the big 34th street stores. He was wrapped to his cheeks in a bristling fur ulster, and I felt at first as if accosting a grizzly-bear in a menagerie. But again, no rebuff—only a cheerful smile from the clean-cut face as it lifted free of the shaggy collar, and with him also I had a chat about the great cause as he tucked away the paper. My fifth CHRISTIAN SOCIALIST, and the last for that afternoon, fell to a wagon driver waiting in the unloading shed of Ruppert's Hell-gate Brewery. Even the proximity to the nether regions suggested by the name was found to be fraught with no ill consequences, and the big truckman slid down beside his blanketed horses with alacrity to take the paper.

When I reached home again I felt as though I had had a walk in pine woods, or a swim in the ocean, so stimulating had been the contact with my "stranger" brothers, and so satisfactory the sense of having hastened if even a little the coming of the new and better days. It is a great number of these "littles," all over this land, that is going to bring the splendid end, and everyone who withholds a hand because what he or she can do is so "small," is the weak link that makes the whole chain so much less strong than it might be.

I like to think how much the women and girl comrades can do in this way. They can give papers and speak to those of their own sex in so many instances where modern ideas of propriety must still for a time confine the men to activity only among men. And, ah, how women need the good news! How appealing is the call to-day for women to sow the good seed! We look eagerly to see them hasten to their joyful task in ever-increasing numbers. I would I might move some of our Christian Socialist sisters to try this colporteur work in their own cities or towns, for I know that if they once began it they would need no further urging, beyond the inspiring gladness and zeal that is the labor's own blessing.

One or two suggestions of detail in closing. I had a rubber stamp made (total cost I believe, 35 cents), bearing the words in small capitals, "If you find good in this, please hand it to some other reader." The printing with this on each piece of literature helps explain to the recipient the spirit in which it was given, and makes it more likely that the message will pass into the hands of others. I have heard of Socialist reading matter that has been perused by so many as almost to fall to bits, and I like to remember that, even if I do not know that any piece I ever gave met so happy a fate.

Again, where one has the chance, it is wise to watch faces and single out recipients for the message. I try for young workingmen, who look as though they were sober and at least a little thoughtful: engineers and firemen in their cabs and on tenders, and other railroad employes, painters and cleaners on ladders, motormen and conductors, postmen and firemen in the streets, young fellows carrying tools or at work anywhere, drivers, masons, mechanics, diggers, toilers on the way to or from factories, and all the other sustainers of the industrial fabric, are especially "choice," but often little time is given for selection, and one must cast the seed with less discriminating sweep. Indeed, I do not intend to be narrow, and without mentioning any names I am looking for certain capitalists of great affluence who live in this city, and some night if we hang to straps together in an "L" or a subway car during the "rush hour," when they cannot easily escape through the crowd at the doors, I intend to present them with some of the choicest reading matter they have ever seen in their confined experience, and then try to get their subscriptions to the CHRISTIAN SOCIALIST and the "Appeal to Reason," both for 99 years! They can afford it, and it would be the best investment they ever made.

So, then, Comrades, let us all lay in a goodly supply of the papers and booklets that we have found most helpfully, clearly and plainly set forth the truth we rejoice in, and perhaps after stamping them with the request to pass them on to other readers, spread them abroad with missionary zeal and hope, as our bread upon the waters which cannot fail to carry a blessing that shall increase until the full victory of brotherhood, freedom and world-gladness for which we pray and labor.

Great Work in Philadelphia

BY EDWIN W. JOHNSON.

To the Editor of the CHRISTIAN SOCIALIST:

Comrade Ward arrived in Philadelphia at the psychological hour. He found the City of Brotherly Love in the throes of a great industrial battle. The fight began with the strike of the Union employes of the Philadelphia Rapid Traction Company. The attitude of the trolley company plainly indicated its intention to disrupt the Union.

Organized labor throughout the city in all the various fields of activity, realizing that the principle of Unionism was at stake, rallied to the support of the striking trolley men and over 100,000 workingmen went out on a sympathetic strike. Never before in the United States has such a great demonstration of the solidarity of the workers been witnessed.

Business has been to a great extent paralyzed and the people have been aroused as never before over the injustice and arrogance of the corporation.

Surely then, during this popular uprising of the masses was to be found the opportunity of a life-time for the propagation of Socialism. And right well has Comrade Ward availed himself of this opportunity. "And the people heard him gladly."

On March 12 at Darby (a suburb of Philadelphia), the Christian Socialist Fellowship Circle gave a reception and dinner in honor of Comrade Ward, from 4 to 8 p. m. This was followed by a meeting in the Darby M. E. church. Before a very attentive and appreciative audience Comrade Ward spoke on Christian Socialism.

On Sunday afternoon, March 13, about 700 workingmen and women crowded the Fairhill Baptist church and listened to a very inspiring address by Comrade Ward on "Socialism, a Struggle for Freedom." The people were intensely interested and their enthusiasm knew no limits, the speaker frequently being interrupted by the vociferous applause. A goodly number of applications for membership in the Fellowship were received. The associate pastor of this church is an ardent Socialist. He has only recently joined the Fellowship. He surely is a "live wire" and we Fellowship members expect great things from him. There are very few ministers in Philadelphia who have taken a stand for Socialism, and we therefore heartily welcome our Comrade preacher, the Rev. Krewson, into our ranks.

On the evening of Sunday, March 13, Comrade Ward presented the message of Socialism to the fashionable audience of the Tioga Presbyterian church. The pastor being absent on account of illness, the introduction of the speaker was made by an elder of the church. This gentleman is a bank president and we were very agreeably surprised by the character of the introduction. He told his hearers that there was amongst church people a great misunderstanding about the subject of Socialism, and he advised them not to criticise it, but to make a study of it. After such an introduction Comrade Ward felt free to press the truth straight home. He talked about the "Kingdom of God," and any one could tell by a glance at the audience, looking into their attentive faces, that it was a new message to them.

Unbounded enthusiasm pervaded the meeting on Wednesday evening, March 16, at the Bethesda Baptist church. Before an audience which completely filled the church, Comrade Ward spoke on the "Right to Live." For two solid hours the people gave their undivided attention to the speaker. The interest of the meeting was enhanced by the open discussion which followed the lecture and it was 11:15 p. m. before the meeting was adjourned. Quite a large number of applications for membership in the Fellowship were received.

On Thursday night, March 17, at the Church of the Advent (Comrade Frank of the Executive Committee is Rector of this church), before a large audience Comrade Ward made an address on "The Work of the Fellowship." He explained clearly the object of the Fellowship and indicated the best ways and means for carrying on the work successfully. His words have given us new inspiration for the cause and with the influx of the new members we anticipate an aggressive and successful campaign amongst the churches.

Comrade Ward has been indefatigable in his efforts to advance the Cause. He did not confine himself to the work of the Fellowship, but sought out the striking workmen and arranged for meetings in their halls.

On Tuesday afternoon, March 15, in Germantown (a suburb of Philadelphia), he addressed a large gathering of striking car men. Here enthusiasm ran high, and so impressed were the men with his address that when he asked how many of them would vote the Socialist ticket at the next election, every hand was raised, signifying their intention of doing so. Who ever heard of a Socialist orator converting an entire audience to Socialism by one address? Such, however, was Comrade Ward's great achievement.

On Tuesday night, March 15, Comrade Ward addressed another meeting of workers, held under the auspices of the West Philadelphia Branch of the Socialist party. The meeting here was a decided success.

On Thursday morning, March 17, at the Lighthouse building, a large audience of striking workingmen listened to Comrade Ward's impassioned appeal. The close attention and the ardent applause showed that the seed was falling on good ground.

No such opportunity has ever been offered in Philadelphia to advance the cause of Socialism as during the present industrial conflict. The workers are beginning to realize the importance of political action and they are rapidly becoming class conscious. Comrade Ward has done a great and lasting service to these men by clearly defining the present false economic system and explaining the only solution—Socialism.

He is gifted with great personal magnetism and with a good voice he hammers his argument home in clear and incisive logic. He is truly a great orator and with the particularly favoring conditions here, he has literally swept men into the movement by the hundreds. The Germantown Branch alone will enroll forty new members into the Socialist party at the next meeting as a direct result of Comrade Ward's efforts. It is safe to say that in this respect his work has never been equaled in Philadelphia, if indeed in any city of America.

There is a great misunderstanding amongst the church people on the subject of Socialism. They have been prejudiced by the rabid talk of the Atheistic Socialist, by the Capitalistic Press and by the false preachers of Christianity. Many of those who came to the church meetings brought their prejudice with them. It was indeed wonderful to see this prejudice fade before the cutting logic and impassioned appeal of Comrade Ward. The enthusiastic applause and expressions of approval heard on every hand (and even from the preachers) proved conclusively that the message had struck home.

In Philadelphia the attitude of the Socialist Local has been antagonistic to the church and to the Socialists who are members of the church. Many of these "headquarter" men heard Comrade Ward speak and they now realize that a man can be a Christian and also a good Socialist; and they realize for the first time the wisdom of the policy of endeavoring to permeate the churches with Socialism. Surely Comrade Ward has done a great service in helping to remove the mutual prejudice and antagonism of the Christians and the Socialists.

It is unfortunate that Comrade Ward could not remain in Philadelphia for an indefinite period during the present industrial crisis. We feel that his message would accomplish incalculable good. "The field is white and ready for the harvest." It would be a great thing for the cause if we could at this time of strife and unrest, turn loose a large staff of competent Christian Socialist lecturers in Philadelphia. They could now get the popular ear as never before and guide the popular discontent into the channel leading to the only solution of the labor problem—the great co-operative commonwealth.

The Chicago Daily Socialist

Everybody from Pittsburg west ought to take the *Chicago Daily Socialist*. Its terrific exposures of graft, its inspiring news of the Socialist movement throughout the world and its able editorials and contributed articles deserve support.

You may have the *Chicago Daily Socialist* and the CHRISTIAN SOCIALIST both a whole year for $3.00. Both six months for $1.50.

It will help both the CHRISTIAN SOCIALIST and the *Daily* for you to send your order to us at once.

THE TRUSTS WILL OWN THE NATION
TILL THE NATION OWNS THE TRUSTS,

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A Bugle Call

One of the most prominent ministers of the Baptist Church, for twelve years pastor of the University Church, Chicago, sends the following ringing words of encouragement:

I am enclosing 50c to renew my subscription for the CHRISTIAN SOCIALIST. I could not do without the paper. It gives me comfort and inspiration. Its spirit charms me. Its bugle call arouses me to get into the battle line and to strike heavy blows in this the greatest struggle of the ages. Since I have been working with the working men, I have come to see that the only hope for liberty and equality is in the new social order. It seems to me that you are leading the way with courage and caution. May the Great Captain lead you on. May the Spirit of the CHRISTIAN SOCIALIST spread out and out until it covers the world with its mantle of hope and justice. Yours sincerely,

(Rev.) J. L. Jackson, (D. D.)
Sharon, Pa.

Poem by Charles Kingsley

On the Death of The "Christian Socialist," Started by the Council of Associates in London for the Promotion of Co-operation. Written A. D. 1852. It prophecies the starting of our American CHRISTIAN SOCIALIST.

So die, thou child of stormy dawn,
    Thou winter flower, forlorn of nurse;
    Chilled early by the bigot's curse,
The pedant's frown, the worldling's yawn.

Fair death to fall in teeming June,
    When every seed which drops to earth
    Takes root, and wins a second birth
From steaming shower and gleaming moon.

Fall warm, fall fast, thou mellow rain;
    Thou rain of God, make fat the land;
    That roots which parch in burning sand
May bud to flower and fruit again,

To grace perchance a fairer morn
    In mightier lands beyond the sea,
    While honor falls to such as we
From hearts of heroes yet unborn,

Who in the light of fuller day,
    Of purer science, holier laws,
    Bless us, faint heralds of their cause,
Dim beacons of their glorious way.

Failure? while tide-floods rise and boil
    Round cape and isle, in port and cove,
    Resistless, star-led from above:
What tho' our tiny wave recoil?

The Christian Bugle

Rev. E. H. H. Gates of Walnut, Kansas, who has been publishing the *Christian Bugle*, has decided that the large amount of effort and sacrifice it would require to build up a Christian Socialist journal in the Southwest can be spent to the greater advantage of the cause by circulating the CHRISTIAN SOCIALIST, therefore he has turned his list of subscribers over to the CHRISTIAN SOCIALIST and ceased publishing the *Christian Bugle*.

Although the CHRISTIAN SOCIALIST is twice as large as the *Christian Bugle*, we will fill out all unexpired subscriptions to the *Bugle*, issue for issue, and we hereby earnestly invite all the readers of the *Christian Bugle* to become regular subscribers to the CHRISTIAN SOCIALIST when their subscription expires. It is our custom—the only fair and honest way—to drop the names of all subscribers from our list who do not immediately renew when they receive notice that their term has expired. Therefore, if you like the CHRISTIAN SOCIALIST and desire to continue, please respond promptly when you receive notice that your subscription has expired.

We heartily welcome Comrade Gates and all the readers of the *Christian Bugle* to our CHRISTIAN SOCIALIST family and hope the new relation will be happy and helpful to us all—and especially beneficial to the cause we all love so much.

A Hard Job

It is not "the drowsy pastime of a summer's day" to establish a Socialist paper, especially one of general circulation. A local newspaper, with neighborhood gossip and local advertisements, where the editor is also the printer, is not so hard. But to establish a paper like the CHRISTIAN SOCIALIST, with subscribers in every state and territory of our Union and every province of Canada, is a very long, hard task. How many brave efforts have failed since we begun, how many wrecks of nobly conceived enterprises line the path of the American Socialist movement. The *Dawn*, so nobly struggled for by Rev. Dr. Bliss at Boston twenty-five years ago—more properly called the Morning Star, sunk behind the sea of adversity. The *Social Crusader* at Chicago, and later the *Socialist Spirit*, both excellent journals, soon disappeared. And of the ordinary Socialist papers attempted many have gone down beneath insurmountable difficulties.

Since Mr. Carr entered the Socialist field with the *Free Citizen* at Danville, Illinois, a union-labor and Christian Socialist weekly, three other Christian Socialist ventures, have been absorbed. The *Christian Socialist* monthly, started by Oscar F. Donaldson, at Webster City, Iowa, was brought to Danville and continued as a semimonthly in its present form. Afterwards *Social Ethics* of Wichita, Kansas, edited by Prof. Will and Dr. Lowther, discouraged by endless difficulties, turned its lists over to us to fill out the unexpired subscriptions. And now the *Christian Bugle* finds it best for the cause and its publishers to do likewise.

And so it should be, for one Christian Socialist journal of general circulation is all that is needed or will be needed by the movement for a good many years. If the comrades everywhere will help the CHRISTIAN SOCIALIST until it becomes firmly and safely established, by the time the Christian Socialist movement grows strong enough to demand local papers of a similar character, our work will have made such papers easier to establish.

Why has the CHRISTIAN SOCIALIST been able to outlive the other papers? For four reasons chiefly: (1) By doing double work the editor was able to live (after a certain discouraging fashion) and support his family without a cent of salary from the *Free Citizen* or the CHRISTIAN SOCIALIST for SIX LONG TERRIBLE YEARS. (2) The editor's wife, who has peculiar ability at detail work and is filled with a quenchless zeal for Socialism (in spite of having to care for a large family) was able to attend to the routine work of the paper while the editor was away lecturing (and her task was a ceaseless drudgery and worry). (3) The paper has maintained a consistent interdenominational spirit. It has been religious, but in no wise sectarian; and it has preached Socialism in the name of God and His Christ and His Book, in season and out of season, until its worth has been recognized from sea to sea. (4) Loyal comrades have helped with labor in getting subs, with money and with pen—without them, we could have done nothing. (God bless them every one!) And over all has brooded the Spirit of God, who called us to this great work and who has blessed our efforts so graciously. The work is His—we are sure of it, and we are His. To Him be the glory.

Let us all strive by His grace to push the work of the CHRISTIAN SOCIALIST more earnestly than ever.

Ho for Pittsburg

The Fifth General Conference of the Christian Socialist Fellowship of America calls every loyal member who can to rally at Pittsburg April 21-24. The meetings are to be in the Second Presbyterian Church.

Every Center is entitled to one delegate for the first ten members or less, and one additional delegate for each additional ten members or major fraction thereof. Centers should elect their delegates now or very soon. Be sure to elect also as many alternates as you have delegates, so that if any delegates are unable to attend an alternate may take his place. Each Center is entitled to a full delegation all the time, and can have it, if the alternates also attend Conference.

If you are not elected a delegate you can attend the Conference and enjoy everything but the responsibility. Let every member and friend of the Fellowship attend who can possibly do so.

The full program is not yet ready to announce. Invitations have been sent to scores of the leading Christian Socialists of America to appear on the program. Of course all of them cannot come. Several have signified their intention of being present and several are yet to hear from.

Program

The congregational singing will be in charge of Prof. Harvey P. Moyer, Editor and Author of Moyer's Songs of Socialism. The special music will be in charge of Mr. John Connor.

The Opening Meeting, Thursday, at 7:30 p. m., April 21, will be presided over by Rev. E. E. Carr, Editor of the CHRISTIAN SOCIALIST. The Address of Welcome will be made by Rev. Dr. Daniel Dorchester, Jr., pastor of Christ M. E. Church, Pittsburg. The Response will be a lecture by Rev. Wm. A. Ward, General Secretary of the Christian Socialist Fellowship of America. During the Song Service, John Spargo's thrilling "Torch of Liberty" will be rendered by a Pittsburg soloist (already selected) whose name will be announced later.

This Opening Service will be grand and inspiring—a genuine "feast of reason" and "flow of soul." Be sure to come in time for it.

The Business Sessions of the Conference begin at 9:30 Friday morning. Public meetings for lectures will be held each afternoon and evening. Fellowship speakers will fill many Pittsburg pulpits Conference Sunday, both morning and evening.

All Socialist ministers and other Socialist speakers who intend to be in Pittsburg Sunday, April 24, and are willing to speak for Socialism in the churches, will please address Rev. Wm. A. Prosser, McKees Rocks, Pa., who will have charge of this feature of the Conference.

Among those who have signified their intention to be present and deliver addresses (in addition to those named above) are Rev. J. Stitt Wilson, Berkeley, Cal.; Rev. Eliot White, New York City; Rev. James L. Smiley, Annapolis, Md.; Rev. Dr. John L. Jackson, Sharon, Pa.; Rev. Wm. Prosser, McKees Rocks, Pa.; Prof. H. K. Dennis, Stoneboro, Pa.; Rev. Charles G. Girelius, Williamsport, Pa.; Rev. A. B. Francisco, Chicago; Mrs. Ella Carr, Chicago. Favorable replies are hoped for from several distinguished speakers not named above. The program will be packed full of rich and varied addresses by both men and women. See next issue for fuller announcements.

The main purpose of this preliminary announcement is to stir up the Centers to elect their delegates and to encourage every lover of the cause who can possibly do so to attend the Conference.

Signs of the Times

(Editorial.)

Roosevelt is coming back. Just what this portends, neither standpatter, insurgent, radical, Socialist, nor any other mortal—much less Roosevelt himself—can foretell.

* * *

Rev. John Wesley Hill, the brilliant, erratic, irresponsible minister of the Metropolitan Temple, New York City, "has been flaying the Socialists for several weeks" as an entertaining stunt before his self-satisfied audience, accusing them (the Socialists) of atheism, anarchy, free-love, etc., etc. He has ever been a time-serving demagogue, catering to the rich and powerful in church and state. And now he proposes to call a national anti-Socialist convention. The Socialist movement is strong enough to alarm all the antis, thank God.

Dr. Hill is reported by the New York Times of March 16 as saying that his organization will not be "formally" connected with the Belmont "Civic

Federation"—*but he does not deny that he will draw money from the Belmont supplies for fighting Socialism.*

Rev. Alexander Irvine says he does not know how much there is back of Dr. Hill's scheme, but he is sure that *there is a great deal before* the man who starts out to annihilate Socialism. It is a big job, all right.

If the Socialist movement had as much money spent to spread its truths as is being spent to oppose them our cause would grow more rapidly.

"Lay on," Dr. Hill. It will be a merry fight. There is money and temporary "honor" and position to be won by a brilliant, unscrupulous preacher fighting against Socialism—and afterwards *ignominy or oblivion* on earth and the JUDGMENT eternal.

* * *

The *Free Press* of New Castle, Pa., has been circulating from ten to fifteen thousand free copies weekly, reaching everyone in that region who cares to read the news of capitalist chicanery and graft in local and general business and politics. This so incensed the politicians and their moneyed masters that an attempt has been made to suppress the *Free Press*. It will fail and result in good to the Socialist cause. The constant attempts of capitalists and their political henchmen to suppress the papers that tell the truth about them is a confession of the iniquity of their methods and a prophecy of their coming doom.

* * *

The Steel Workers at S. Bethlehem, Pa., are in the throes of a great strike against the Schwab management. They make their appeal to mankind in these terms:

"For years the thousands of men employed by the Bethlehem Steel Company have suffered under the iron heel of the most crushing institution known to the civilized world. Its chief owner, Mr. Charles M. Schwab, has boasted and advertised the world over that he OWNED AND CONTROLLED THE LIVES OF HUMAN BEINGS AS THOUGH THEY WERE MERE CATTLE, willing to obey and suffer under the lash of an intolerent master, without rights which the autocratic power of the giant institution is bound to respect.

"Humiliated by him, denied the right of organization or representation, at last they rebelled. They STRUCK as a last result, hoping through this action to thoroughly organize this plant involving 8,000 workmen, the vast majority, in fact, nearly all being the lowest paid workmen in the United States and Canada.

"Chas. M. Schwab is known the world over for his lavish expenditure of money which he has been able to extract from his victimized and unfortunate employes.

"Money is required to carry on this great battle. We appeal to union men for assistance. We appeal to the sympathizers, to the business men and every one who recognizes that through union alone can we fight a crushing corporation as described.

"The Bethlehem Steel Corporation has been a special favorite of the United States government. It has contracts amounting to forty millions of dollars of public work upon which this corporation expects to realize millions of dollars due to the low wages paid.

"The pages of the Congressional Record are filled with column and column of matter "The Story of Schwab's Armour Plate," which shocked the entire nation. We appeal to you to act at once. Don't delay. Send in your subscription as soon as action is taken to assist us in the struggle, be they small or large.

"The American Federation of Labor has full charge of the situation organizing and protecting the interests of the suffering men and unionizing all the trades interested.

"Send all contributions to P. Courtney, Box 15[illegible], South Bethlehem, Pa."

* * *

Pennsylvania is the storm-center this month. Sleepy old Philadelphia has had a rude awakening by means of the street car strike. It has been generally conceded that the Traction Company of Philadelphia is one of the most corrupt and unsatisfactory on earth. It seems to be held in universal contempt and ill-will by the public, yet they supinely bear its gigantic impositions and insolence. But the carmen have quit work and the high-handed company sees "nothing to arbitrate." Workmen are only beasts of burden to enrich capitalists, why should they complain?

But the men are desperate. They are fighting bravely. Strike-breakers, hired thugs, police, soldiers and so-called statesmen are against them. Several riots have occurred. Hundreds of cars have been burned. Several men, women and children have been killed by the soldiers and police, and the end is not yet.

Our hearts bleed with pity and burn with indignation. But so long as workmen elect capitalist politicians to office they must expect all the forces of government and business to be against them. So long as they act like senseless mules they will be treated as such. When they learn to vote for their own class only they will not need to strike. Meanwhile every strike is a means of education.

* * *

The most notable event in Chicago this month is the anti-saloon campaign. "The wicked flee when none pursue." "One shall chase a thousand and two shall put ten thousand to flight." Imagine the consternation of the liquor men, therefore, when nearly 75,000 men signed a petition to vote on the question: "Shall Chicago become anti-saloon territory?"

The campaign is thrilling, pathetic and amusing. That the liquor forces are badly scared is unmistakably evidenced by the excitement they manifest and the money they are spending. They have been carrying two and three column advertisements in all the daily papers full of vehement and misleading statements as to the certain effects of prohibition in Chicago. One day they declare that no intoxicating liquors can be sold or given away in Chicago within thirty days after the election if the anti-saloon side wins. (How that must make the pussy Mayor Busse smile and dream of spoils!) The next day they declare that there will be three blind tigers under prohibition law to where there is one saloon now, and more drunkenness than ever. As the saloons are mainly owned by the brewers and distillers one would think they would happily refrain from spending money to defeat the anti-saloon cause if they think they can sell more liquor without license.

They also claim that unless the $7,000,000 license money comes into the city treasury the municipal government will be bankrupt. But as even the capitalist dailies have shown that the Busse administration has stolen *over ten million per year* over and above legitimate expenses, this last threat does not seem greatly to alarm the voters, especially as they know that the liquor business costs the city in taxes far more than it pays.

Meanwhile by far the largest registration of votes has occurred that was ever known in Chicago, and it is clear that if the temperance forces had money enough with which to carry on a worthy campaign of education by means of public meetings and literature they would win. The campaign itself is a victory—the first of its kind in a great city—and foretells the final overthrow of the saloon power.

The two most pathetic incidents of the campaign: A woman who withholds her name sent to the Daily News her wedding ring, asking that it be sold to help pay the expenses of the anti-saloon fight as a means of protecting her children from their father's fate. This ring, with its pathetic story, has been the means of raising hundreds of dollars for the temperance cause as it has been exhibited from church to church. It affords a striking text for a sermon on the Home Against the Saloon.

The other most pathetic incident of this anti-saloon campaign is that the *Daily Socialist* is so hard-pressed financially that it feels compelled to accept the bribe of the liquor men and print large, lying advertisements against local prohibition in favor of the damnable gang of political and business grafters who finance and manage the saloon forces. An honorable, heroic death would be better than life at such a price. Of course, the *Daily* would be just as willing to print temperance advertisements for the same money, yea, more so; but the forces of righteousness never have the money to spend that the forces of evil do—else the *Daily* would not need money so badly now.

One of the statements of the Saloon men is that tens of thousands of men will be thrown out of employment hopelessly, if local prohibition carries. It is reported that a poor woman whose husband spends his time and money in the saloon and who has to take in washing to support him and their children said: "Don't worry about the saloonkeepers and bartenders being out of work. If the saloons are closed, my Mike will go to work at his trade—*and one of the saloonkeepers can have my job.* And there are thousands like me in Chicago." Her logic is irresistible.

Yes, it is well known that prohibition restores and makes more good jobs than it loses bad ones.

CRITICISMS AND COMMENTS
On the Sex Articles

(Of course we cannot print all the letters that come on this subject, but we have printed all the adverse criticisms that have reached us since this discussion began, except two which were rather lengthy, and based on the incredible supposition that we had advocated purity for women and "free-love" for men. And as we have printed letters from many men and women, laymen, ministers and priests of all creeds and ranks, including atheist and Catholic, it is amazing that the chorus is so harmonious in praise of the articles. These articles are but a suggestion of what the book will be. Remember that adverse criticisms are as welcome and as helpful as praises.)

A Veteran Commends

I desire especially to commend your very able, striking and convincing articles on "Socialism and Sex." They are unique, strong and earnest articles which glorify sex as an institution of God and make the true home and marriage doubly dear and sacred to th[illegible]ghtful reader who is a true home-lover.

Such articles prove beyond all cavil tha[illegible]arge of free-loveism can never be justly and tr[illegible]ing at Christian Socialism.

It is my earnest prayer that God may give you abundant life, health and strength in this great and vitally important work to complete it to His glory and honor as the Creator of "Marriage" and the "Home."

I have for years contended that lawful father, mother and child constitute the true, complete human unit from the Divine standpoint.

Go on, then, with renewed strength and increasing courage and energy in these "Socialism and Sex" articles, notwithstanding the delicacy of the subject and the needless squeamishness of some readers.

So far, I, personally, have seen nothing in these articles offensive to either good taste or good morals, while I have seen much, I think, that is really helpful to the purest and best morals, if taken in the manifest, open, honest and guileless spirit of the writer.

Your loyal comrade and brother,

(Rev.) W. B. Gallaher.

Boaz, Ky., Jan. 31, 1910.

Dear Comrade—I cannot refrain from thanking you for your most excellent articles on "Socialism and Sex." They are scientific, soul stirring and timely. Your book will fill a long felt want in Socialist literature and will completely rip the mask from the hypocrit who is always claiming that Socialism will destroy the home. May you live to teach many more such grand lessons.

C. L. Horney.

Some Differences of Opinion

Mrs. A. M. F. declares that "the Sex articles are so revolting to the minds of pure women" that she has quit circulating the paper. Her difference of opinion from the many who feel exactly the contrary probably results from her not having studied the subject thoroughly. Squeamish people will never solve this difficulty nor heal this fearful social sore.

A Comrade declares that the man who is incapable of perpetual continence is unfit for marriage. Then marriage surely *is* a failure! But St. Paul said: "If they cannot contain, let them marry"; and, "To abstain from fornication, let each man have his own wife, and each woman have her own husband." St. Paul understood human nature and the will of God.

Please cut that "Sex" article down to a small point. It is poor propaganda work—from my standpoint of judging. G. W. Day, Lansing, Kansas.

That depends on the kind of folks one is trying to win. Certainly drunkards, libertines and free-lovers might not be converted to Socialism by these articles; but we believe they are helpful to people generally as so many letters testify. And we desire to show the most righteous people that Socialism will make genuine holiness much easier than it is under the profit system.

Commendations

The CHRISTIAN SOCIALIST gets better all the time. Your articles on "Socialism and Sex" are the best I have seen on the subject. Nat L. Hardy, Colorado, Texas.

I would take this opportunity of congratulating you on your series, "Socialism and Sex." If what is to come is as good as what has been, it certainly will be a great contribution to our literature. We have long been wanting such an expression, and I feel we are much indebted to you for such a masterly handling of a difficult and delicate subject. J. Booth, New Castle, Pa.

I have been reading your excellent articles on "Socialism and Sex" and consider them a great blessing to humanity. It requires much study of human nature and a thorough understanding of the present economic conditions to enable one to condense so much truth in such few words. I trust you will have your articles printed in book form with cheap binding so a copy may reach every worker's home. I heartily endorse your writing and wish to encourage you in every way. Geo. W. Stone, Shreveport, La.

Your articles are grand and I was surprised that any one of rational age should object to the discussion of a matter so vital as the relation of the sexes. The article on "Christ and Caesar," by Dr. Brown, in the issue of Jan. 15, is the most masterly defense of our cause that I have yet read. God bless you and your grand work. Yours for a better world. Henry C. Bailey, San Antonio, Texas.

The articles on "Socialism and Sex" are the best I have ever read. I consider the work of Socialism a fulfillment of prophecy as in Daniel 7:18, also verse 27. It is a glorious work; keep it going. R. H. Johnson, Parsons, Kansas.

The Free Love Doctrine

I can't agree with all you say on the sex question. If I did I should be compelled to accept the free-love doctrine. From my viewpoint you are doing more to help the free-love theory than for monogamy. I know from personal experience that some of your statements are misleading.

This Comrade doubtless refers to our statement concerning the compelling power and insistence of the sex-passion. Well, we cannot banish a fact even with the fear of free-love. The unhappiness of many marriages and the fact that the sex-impulse is so strong in bachelors and married men away from home are the chief arguments presented by the free-lovers; but we cannot answer their arguments by ignoring the facts.

The greatest hungers, the most insistent demands of a human being are for self-life (food and shelter), for sex-love (upon which our race-life depends), for social fellowship, for intellectual exercise, for esthetic pleasure (sound, form, color, etc.) and for spiritual satisfaction. All of these, except the second, find satisfaction in "single blessedness," or on the part of married people when separated. An American traveling in Europe without his mate may feast body, mind and soul, may satisfy every hunger but one—and that one of the two most everlastingly insistent and painful when denied. To leave this natural demand unsatisfied, say the free-lovers, is senseless, injurious and immoral. So strongly has this phase of the matter appealed to people that multitudes of men who are "good" at home are "bad" when away from home—and among some peoples the host offers his wife or daughter to the traveler as a part of his general hospitality which he thinks to be as essential as food and shelter.

Unless some method can be found to make marriage generally happy, and unless a far better understanding and mastery of the sex-nature is obtained "free-love" will CONTINUE to be practiced as it is so generally now, or even more so.

We who abhor "the doctrine of free-love" must not try to dodge the issues, nor ignore them. We must meet them and master them—or surrender the battle.

Recognizing the stupendous power of the force we must control and the well-nigh universality of the evils to overcome, let us bravely fight for social purity and a monogamous home.

Fine Feathers for Our Cap

I wish to add that your answer to Grandmother Pollock in issue of Feb. 1 was worth the price of the paper a year. Sincerely, Mrs. J. K. Jameson, Canaan, N. H.

I want to say that I do not, even yet, entirely agree with your position on the sex question; yet, assuredly, I do appreciate your answer to my letter in your paper. I have two daughters and a son and they are all three the strongest Socialists you could wish to see, and I must in justice report that the entire "gang" is inclined to side with you in this attack (?) on their female progenitor, otherwise their Ma. So, you can consider yourself fairly safe from being swooped down upon and dragged from your lair, as long as you have three such influential (anyhow, with their mother) advocates to espouse your cause. (Mrs.) B. M. Pollock.

It is beautiful of Mrs. Pollock to give us the consolation of an admission so gracious. She does well to recognize the hopelessness of contending against our plea for the measureless importance of the sex-nature when *her own children* turn the scale in our favor! May their tribe increase! Verily, as we suggested, she is now *completely hemmed in* by the blessed fruits of that very force we praise and seek to sanctify in all people's minds and lives.

A Woman Minister's Praise

I can get people to read and approve the CHRISTIAN SOCIALIST who will not look at another Socialist paper. Your articles on "Socialism and Sex" are a God-send. Much that is good has been said on the subject, but I have never met with anything so clear, so fearless, so penetrating, so far-reaching, so incontrovertible, so irresistible, so SUFFICIENT. I believe on this all permeating subject you have found and given to humanity "The Last Word." You have pierced the heart's core of it. Good folks may misunderstand—for a time—but human intelligence must climb to the sublime height of its absolute truth.

Not irreverently do I say it—the Christ on the cross said, "It is finished." He had prepared the soil—a little area of it—He had planted the seed of the truth—and now—in the twentieth century, this very utterance, "Socialism and Sex" is the ripened fruit of right thought. "It is finished." The word is spoken. Now it remains to scatter it world-wide in humanity's thinking—and as fast and as far as the truth is apprehended, accepted and made the foundation stone of law and custom, the Kingdom of God will have come. I have no more doubt that God's Spirit has inspired you to write this than I have that the Prophet Isaiah was inspired. Thank God for the message, and God bless the messenger. (Rev. Mrs.) A. S. K. Burton, Fennville, Mich.

I am delighted with your articles on "Socialism and Sex." I think it is a subject very much worth while and you are handling it in fine shape. It is an inspiration to me and I mean to place a few copies where I think they will help others. F. W. Keith, 1641 Washington boulevard, Chicago, Ill.

A Grandfather Approves

Mystic, Conn.

Dear Comrade—I have been watching the way you are handling the subject, "Socialism and Sex," and as far as I have read I am more than pleased and I believe you are the right one to do this work. Count me in for one of the books. It will be just what I want to show my non-Socialist friends when they say Socialism advocates free-love.

We all know this subject is a very delicate one and to my mind you are doing so well in handling it that I want to thank you. I have raised a large family and now have six grandchildren, and think I know whereof I speak. Levi W. Crouch.

Sisseton, S. D.

Dear Sir and Brother— * * * Your deeply interesting articles on "Socialism and Sex" which I think immensely logical. Go on, brother, with your admirable and lofty teaching. I have held your tenets in reverential admiration since my youth, and I am now in my seventy-sixth year, which counts for nothing, because I am as young in aspiration as I ever was; and if I were financially rich instead of poor, there is no cause that I would support with more pleasure than the one that you are so ably representing. I have simply hinted at my admiration for the great and grand work which you are doing for civilization. George Adkins.

Other Ministers Say Amen

Dear Comrade Carr—The discussion of the sex question in the CHRISTIAN SOCIALIST is becoming intensely interesting. I feel as if a wonderful work was about to be accomplished. Aside from the sledge-hammer blows dealt the arguments of some silly people who are afraid Socialism is going to spoil the home, there is the still greater fact of progressive thinking upon a subject which lies at the very base of a holier and happier civilization.

In the light of this bold and much needed discussion of perhaps the most delicate problem in human physics, what a pretty picture of race-improvement it suggests, and how one rejoices to discover the successful birth of a new and beautiful science—the science of eugenics!

Yours for a better race. (Rev.) T. J. Frederick, Spring-[illegible]rch, Pa.

You are giving us a great paper. Your articles on "Sex and Socialism" are very edifying, inspiring and uplifting. (Rev.) I. H. Teel, Ukiah, Cal.

Let me congratulate you on your articles, "Socialism and Sex." Hold to your position. You have the truth. No one will dispute your premises for a moment, except those knowing little either of natural law or the Bible. (Rev.) D. A. Patrick, Harbor Springs, Mich.

The Right Use of Fire

In your article on "Socialism and Sex" I hope and believe you make too much of man's need for sex gratification. Woman alone of all females prostitutes her sex organs for the pleasure of the male. All other females, I believe, hold them sacred to their God given function, the propagation of the species, and the smallest weakest female of the lower orders is safe from molestation by the males of her kind, though they are quite as desirous of sex favors as males of the higher order; and I fear your articles will tend to encourage men to gratify rather than to restrain the sex desire. And most married women are already overburdened to "please the husband." The vitality of the mother belongs to the child and the father who thus robs it sins against the race by eating the forbidden fruit, the fruit of the loins, consuming it to gratify "the lusts of the flesh." It is undoubtedly because of that sin that death is in the world.

I greatly appreciate the efforts you are making through the CHRISTIAN SOCIALIST and otherwise for a higher civilization and I am sure they will not be in vain. A Reader, Pass-a-Grille, Fla.

The fears of this cautious Reader are very natural in the circumstances, but fears cannot alter facts. In frankly stating the facts about "Life's Quenchless Fire" we have not, as some seem to think, proposed to turn that fire loose, like wild-fire in ti[illegible] burn up virtue, health and civilization. [illegible] is that when this mighty fire is once understood it may be *mastered* (as it never has been yet in any stage of civilization) and *used to warm the home* in beauty, purity and joy.

There are many degraded men, it is true, and many who ignorantly abus[illegible]e sacred privileges of wedlock; but the idea that sexual indulgence first brought death into the world is quite too old-fashioned, for the merest tyro in scientific study knows that death was wholesale in the world myriads of years before there were any sex-organs. We have previously stated what biology will sustain, that the primary purpose of sex-organs is not procreation. Propagation went on by wholesale for ages before there were any sex-organs. This leads us to reiterate our former statement that the special function of the separate sex-organs is to *create love*, to develop *fellowship*, to promote mutual *happiness* and *protection* among beings who should thus become *dependent* upon each other for safety and comfort. This promotes *co-operation* in ever enlarging and purifying circles. And so, as was said, s-e-x ultimately spells Socialism.

Our friendly Reader is also wholly wrong in condemning as "prostitution" the consolations mutually received by the truly wedded pair. Self-control is necessary, of course, and far greater wisdom in use than most folks possess, yet so are souls and minds fused and welded together in the holy fires of God. The presence of a serious, widespread propaganda on the part of good people to the effect that conjugal fellowship is a sin except for procreation is but a hint of the vast popular ignorance of the real science of sex; for *the beneficial uses of our sex-nature have scarcely yet been guessed at by the average man and woman. It is not primarily for the sake of the offspring, but for the sake of the mates themselves to build each other up in beauty, morality, strength and joy.* But these mysteries cannot be deeply entered into here. We will discuss them more fully in the book.

(To be continued next issue.)

The Christian Socialist FELLOWSHIP

General Secretary
REV. W. A. WARD, 5864 Ridge Ave., St. Louis
General Treasurer
HARVEY P. MOYER, 5408 Drexel Ave., Chicago
General Executive Committee of Twenty five Members

Annual Offering

Take the Annual Offering the first of April. This is important. *Let us have an offering from every Center and from every member of the Fellowship.* If all give, it will not be heavy on any one, but all of these gifts will amount to a good sum.

Let every one who is able to give do the best he can, and the result will be all right. Send your offering to H. P. Moyer, Treasurer, 5408 Drexel avenue, Chicago, Ill.

Wm. A. Ward, General Secretary.

I desire to urge the General Secretary's call for the Annual Fellowship Offering with all my heart. The Secretary is working like a hero, acting not only as General Secretary, but as General Organizer and Lecturer in the field. It is A DOUBLE TASK and hinders his proper work; for if a salary were provided to keep him in the office, he could be doing triple the correspondence (which so greatly needs to be done) to build up the Fellowship and he could also be dating other men as lecturers and organizers. THERE ARE MANY GOOD AND ABLE MEN THAT ARE READY AND WILLING TO GO OUT AS SOON AS WE CAN DATE THEM. OUR OPPORTUNITY IS UNLIMITED. Let us do our very best to raise a liberal sum of money by April first. Let every member and friend of the Fellowship SEND SOMETHING, whether the amount be large or small. Do YOUR best and do it NOW.

—Harvey P. Moyer.

Chicago Center Offering

The Chicago Center of the Christian Socialist Fellowship raised $50 last Sunday as their special Annual Offering to the General Fellowship. This will greatly assist the work of the General Secretary. There are other Centers that could easily do as well or better. Let every individual and every Center do the best possible in this important matter.

The Chicago Center also elected five delegates to the Pittsburg Conference: Harvey P. Moyer, Rev. [illegible] B. Francisco, Mrs. Rugh Utley, Mrs. Carr and Rev. E. E. Carr. At the present rate of growth the Chicago Center will be entitled to one or two more delegates by Conference time.

Fellowship News

Centers have been formed at Providence, R. I., and at Darby, Pa. At the latter place an organization of this kind took up our cause and did some good work. They are now organized as a regular center of the Fellowship. Mrs. J. H. Yocum, 1030 Pine street, is the secretary.

A good Center has been formed at Washington, D. C., with a membersh[illegible] sixteen. The officers are:

Chairman—C. F. Nesbit.
Vice Chairman—H. F. Kendall.
Secretary-Treasurer—D. C. Sherman, 1416 N street, N. W.

Comrade H. I. Bryant, D. S., is in the field lecturing in Oklahoma. He recently held four successful meetings in Cleo and gathered the nucleus of a Center. Three of his lectures were delivered in the First Church of Christ (Disciples).

S. K. Klotz, a member of the Toledo Center, recently addressed a men's club in that city.

Comrade Klotz is an able speaker and frequently gives addresses on some phase of the social problem, always teaching Christian Socialism.

The new Center at Providence is a very vigorous one. They have recently held some large meetings. These are announced in the column devoted to church announcements in the papers and thoroughly advertised in other ways. The meetings are held in the Scenic Temple. Music, illustrated songs and readings are given before the lectures.

Roland D. Sawyer, District Secretary of the Fellowship in Massachusetts, gave the address on Feb. 21 on "The Cause and Cure of the High Cost of Living." The lecture was illustrated by stereopticon views. Prof. Frank lectured on the 28th on "Woman's Suffrage and the Labor Movement." The audiences numbered from 900 to 1,000 people. H. F. Thomas, District Secretary for Rhode Island, gave a talk explaining the mission of the Fellowship and recited "The Living Christ" by G. E. Clark. Such splendid meetings ought to encourage Socialist workers in other places. The entertainment features deserve special mention. The secretary has been urging this plan for some time. This is an example of how it works.

E. K. Sheldon, member at large of the Fellowship, recently spoke on Christian Socialism before the Baptist Men's Union at Greenfield, Mass.

Paul G. Miller, District Secretary for Eastern Ohio, delivered an address o[illegible]ristian Socialism a short time ago before the Men's Brotherhood (Methodist), of Andover, Ohio, which was well received. He also lectured at South New Lyma, Ohio.

The Secretary [illegible]quently recommended the formation of a Chris[illegible] Socialist class in a Sunday school or church, but the comrades are slow in adopting it. That there is a valuable opportunity in this field is evidenced by the success achieved by George H. Strobell in Newark, N. J. Comrade Strobell teaches a large class in economics in the Third Presbyterian Church of Newark. The class meets every Thursday evening in the lecture room of the church. These meetings are the best attended of all the meetings in the church, often exceeding the Sunday services in point of attendance.

Others should try this plan. Ask for the privilege of forming a class to meet either at the Sunday school hour, on Sunday afternoon, or on some night during the week. Have a Christian Socialist teacher for this class. Follow the regular Sunday school lessons or take up the lessons in the gospel of the kingdom or prepare your own course of study. I think where there is some one or more able to prepare the course, the last plan is the best for our use.

Financial Statement of the Christian Socialist Fellowship for February, 1910

RECEIPTS.

Dues, Centres	$17.50		
Dues at large	3.05		
		$ 20.55	
Supplies		$ 1.80	
Literature		7.64	
Commission on CHRISTIAN SOCIALIST		1.00	
Lectures, Gen. Sec.		102.50	
Contribution, W. A. Ward		3.75	
Contributions to Treasurer		17.85	
			$155.09
Balance in Secretary's office Feb. 1, 1910			$ .18
			$155.27

EXPENDITURES.

Postage, money orders	$ 7.95	
Typewriter supplies	1.00	
Stationery	.50	
Typewriter payment	5.00	
Stenographer	3.00	
Myerson Printing Co.	15.41	
Hotel and restaurant	7.50	
Salary Gen. Sec'y.	100.00	
On back salary Gen. Sec'y.	7.00	
		$147.36
Cash in Gen. Secy's. office		$ .81
Cash in Gen. Treasurer's office		7.10
		$155.27

Rev. William A. Ward,
Gen. Secretary.
Harvey P. Moyer,
Gen. Treasurer.

Socialist Post Cards

We have in stock a quantity of three excellent Socialist Post Cards. They can be mailed with a one-cent stamp, placed in a letter, or handed out direct. Also a good thing to slip in the mail boxes of flats and apartment buildings.

One card gives Frances E. Willard's most famous remarks in favor of Socialism, another contains quotations about Socialism and Christianity [illegible] European Socialists, the third presents t[illegible] proved statement of What Socialism [illegible] has frequently appeared in the CHRISTIA[illegible]. (The last includes Collective Ownership, Private Ownership, Direct Legislation and a New System of Money.)

These cards may be obtained for 10c per dozen, or 50c per hundred—all one kind or assorted.

The Torch of Liberty

"Raise the Torch of Liberty!" is the cry of John Spargo's thrilling Socialist song, one of the best. Music by Platon Brunoff. It is one of the several new songs in the Fifth Edition of Moyer's Songs of Socialism, which is now on the press. Many thousands of these books have been sold—it has no equal; 128 pages of words and music. Price, paper cover, 15c; eight copies for $1. In beautiful crimson cloth cover, 25c; five copies for $1; twelve for $2.25. Every Socialist should have one. Every branch should have a dozen or more. THE MOVEMENT NEEDS MUSIC. Here it is.

Unite, Men! Unite, Men!

The above refrain of F. M. Moore's song will warm your blood and quicken your heart-throbs. It is one of the new songs in the Fifth Edition of Moyer's Songs of Socialism. You ought to have a copy right away. Your branch needs a dozen or more of them. 128 pages of words and music, price, paper cover, 15c; eight copies for $1. In beautiful crimson cloth, 25c; five for $1, twelve for $2.25.